

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

VOLUME XIV.

SATURDAY, OCTOBER 24, 1835.

NUMBER 30.

THE INQUIRER AND ANCHOR

is published simultaneously at Hartford, Conn. and Albany, N. Y. every Saturday at \$2.00 per annum—\$1.50, if paid within four months from the time of subscribing.

I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMSON, } PROPRIETORS.

Brown & Hills, Printers.

The services of the following gentlemen are engaged as regular correspondents.

J. BOYDEN, DUDLEY, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' VT.

ORIGINAL ADDRESS.

Delivered at the Annual Exhibition of the Clinton Liberal Institute, September 2, 1835.

BY T. F. GOODHUE.

On the moral and mental progression of Mankind.

When we consider the situation of man in the early ages of the world, we find him existing in a savage state, ferocious, cruel and revengeful. He subsisted upon the spontaneous productions of the earth, and, impelled by the grossest passions of his nature, committed acts of the utmost violence. If we compare the moral and mental condition of man in those ages with that of the present time, we have indubitable proof that he is a progressive being, and designed for ultimate happiness. Kind nature has planted the principle of benevolence in the bosom of every human being, and endowed him with reasoning and reflective powers. As these were observed and cultivated, happiness succeeded, and the dark passions of the heart gradually gave place to feelings of kindness and humanity. But as civilization progressed, laws were established of a cruel, tyrannical nature, inflicting the most excruciating tortures, and sustained solely by physical power. Superstition waved her dark sceptre over her devoted victims, and persecution sought to crush in death the first trembling efforts made at mental investigation. Tyrants arose to assert and maintain their dominion, and superstition's priests and imposters fattened on the credulity of the people. But not even those almost insurmountable obstacles were able to stay the progress of the human mind. Those moral powers which were implanted in the breast of man, may be chilled by the cold breath of barbarism, or fettered by the subtle creeds of civilized man; but can never be destroyed—they remain imperishable in the soul, and when warmed by the genial rays of science and morality, they burst forth the brightest ornaments of human character.

If we follow down the blood-stained annals of history we discover a gradual change in the moral and intellectual world. Many had drank deep at the fountain of science, but its

waters had been poisoned with the dregs of idolatry and superstition. Knowledge was confined to a few, who used it as an instrument to oppress the many, by clouding their minds with mysteries and disseminating a philosophy calculated to freeze up every generous emotion & paralyze every ennobling propensity. But the promulgation of numerous theories & doctrines aroused the energies of the mind and called forth a spirit of inquiry. As mankind became acquainted with the laws of nature, they began to discard the cruel dogmas sanctioned by former ages, and to look with pity upon the misery of their fellow beings. The republics of Greece and Rome opened a field for science and literature, never before witnessed; and their political institutions shone with magnificence and splendor till then unknown. There liberty first dawned upon the world; but neither a Cicero nor a Demosthenes were able to protect it from the deadly embrace of vice and licentiousness. In their admiration of science and national grandeur, they neglected to cherish and disseminate those moral virtues without which no republic can long exist. Hence they fell; out liberty, with the arts and sciences, survived, and even progression was stamped upon their marble ruins, inasmuch as they remained lasting monuments of warning to future generations. Thus nations rose and fell; but every convulsion served only to purify the grand fountain of humanization and to extinguish those incendiary fires which were ready to consume the first principles of freedom in their bud. Freedom was yet in embryo, and it remained for future ages to give birth to the holy sentiment of the equal rights of all men.—Compare the rude hieroglyphics of antiquity with those polished characters which now adorn the historic page. Contrast the doctrines of a Zeno and Epicurus with those of a Newton and a Franklin, and mark the wondrous change.—Those dark and dismal doctrines have long since been exploded, and their shattered fragments have vanished before the blaze of science. Mystery is losing her charms, and the various phenomena of nature which were once the objects of terror to mankind, are now discussed with pleasure in the social circles. No longer does the entire world bow to the magic power of priestcraft, nor quail beneath the spiritual thunders that once shook the Roman empire. Paganism and idolatry are gradually disappearing, and nations that once trembled under the wrath of their cruel and vindictive deities, now worship the living God. The genius of Christianity is spreading her broad wings over all portions of the globe, inculcating the pure principles of benevolence, and whispering peace and good will to all men. The fires of the inquisition have ceased to burn—the rights of conscience are acknowledged, and the intellect-

ual powers of man have burst the gloomy thrall of tradition, to explore the vast arena of nature. Link after link has been stricken from the chain of tyranny, until despotism trembles in its strongest holds. Mankind have learned by experience that the surest way to secure their own rights is to regard the welfare and happiness of others. Hence a spirit of kindness and benevolence has gone abroad to socialize and harmonize the world. Statesmen, patriots and philosophers, in all civilized nations, have raised their united voices in behalf of freedom and humanity. Many noble master-spirits have arisen to plead the rights of man; but when had the world ever witnessed an act like that of the immortal La Fayette? He left the verdant plains and vine-clad hills of France to visit a land he never saw, to rescue a people he never knew. Thus, in a foreign clime, and impelled only by the purest philanthropy, he exposed his fortune and his life in freedom's holy cause. Let his memory be dear to every lover of mankind; and whoever attempts to cloud his virtues by the insignificant merits of a sectarian fanatic,* should be stamped with the seal of black and lasting ingratitude. Where will you look for a statesman equal to those who have presided and still preside in our national councils? Can they be found in the black catalogue of Roman emperors? or will you seek them in the blood-stained pages of despotic power? In the former, as in the latter, your search is in vain. The deeds of a Washington stand unparalleled on the annals of the world. Other nations have arisen to eminence in piety, science and jurisprudence; but it was reserved for a Washington and a Jefferson to analyze those systems, reject their errors, and gather their virtues in one grand repository. The genius of America has severed at a blow the foul and adulterous union of Church and State—that monster of iniquity which has long abused mankind and disgraced religion. When extended a republic like that of these United States? her institutions are based upon the firm rock of liberty, and nourished and defered by a virtuous and enlightened people. We have no dungeons for philosophers, no engines of religious torture—free from the scourge of clerical usurpation, we enjoy a mild and liberal Christianity, and learn from the awful fate of France to shun those errors which tend to destroy all moral obligation. It is true, persecution has lighted the torch and fagot in the land of our pilgrim fathers—dark clouds have obscured our national horizon. But where are they now? They have sunk from our sight—gone glimmering by like the dream of things that were, a school boy's tale, the wonder of an hour.' The indu-

* The writer alludes to a comparison of La Fayette with Robert Raikes.

ence of American institutions has long been felt in the most powerful monarchies of Europe, their chains of bondage are fast melting assunder and the spirit of reform has met and put to flight the boldest champions of hereditary power.

A few more centuries, and those nations which are now steeped in misery and disgrace, shall no longer writhe beneath the bloody fangs of a tyrant, but emerge from their moral degradation, and enjoy the blessings of civil and religious freedom. The day is not far distant, when all strife and discord engendered by an honest difference of opinion, shall be abolished. When the happiness of the parental board, and the peaceful scenes of the domestic fireside, shall no longer be marred by the blighting influence of intolerance—when man shall be held accountable to man for what he does, but to God alone for what he believes. Who but rejoices in the fond anticipation of such an event?

Then let us watch with holy zeal over those trusts committed to our care, and prove to the world that the blood poured out upon the sacred soil of Columbia was not spilt in vain. Go view the graves of your fathers—let imagination waft you to the summit of Mount Vernon, and whilst the tear of gratitude starts from its secret home—listen to the voice that comes from the sepulchre of the dead: 'Guard my tomb from the trampling heel of vice and oppression.'—*Mag. & Adv.*

IGNORANT PREACHERS.

'While in your seats so sacred, whence
We look for piety and sense,
Pert dullness raves in school-boy style;
Your friends must blush, your foes will smile,
While men who teach the glorious way,
Where heaven unfolds celestial day,
Assume the task sublime, to bring
The message of th' Eternal King,
Disgrace those honors they receive,
And want the sense they aim to give!'

Progress of Dullness,

'He hath strange places cramm'd with observation,
The which he vents in mangled forms.'

Shaks.

We begin this article by asserting our own ignorance. Heaven knows that we are not over-wise—and the world might know it if we could only be known by the world! However—we have no great desire, just now, for such extensive fame. We are content with little. So be it.

The topic on which we design to speak is that of an *uneducated ministry*. Be not alarmed ye friends of a Universalist Theological Institution—it is not this question we intend to discuss—neither let it be said that we are vain of what little we know. We have confessed that we are ignorant—and that is enough. In order therefore to be distinctly understood we say in true legal style, that, whereas the religious community hath been outrageously imposed on, and those who are accustomed to think, 'grievously tormented' with the false pretensions; barefaced assertions, 'great swelling words of vanity,' together with other kindred annoyances, of those who profess to be ministers of the gospel, more especially among the sect called Methodists, if not among the various other denominations; and whereas, these sprigs of theology, boasting themselves to be somebody, are, in reality, so far as instructive preach-

ing is concerned, 'less than nothing and vanity'; and whereas, many individuals not versed in sound reasoning, are led away with

—sound and fury, signifying nothing—

and whereas, certain ones both in the church and out of it, who ought to know better, declare such preachers or declaimers to be under the influence of the good spirit, thus engendering confusion and every evil work;—this is to declare our utter abhorrence of such performances; and we are therefore resolved to call on all sober minded christians, who would save christianity from reproach and the sneers of infidelity, to use their influence against these arrant pretenders—advising them by all means to seek some other employment than that of *instructing* the children of men.

If the sage remark of the Apostle, 'thou that teachest another, teachest thou not thyself,' would ever apply in any case, it must be in that individual who goes forth as a teacher of Bible doctrines, while at the same time he is unable to utter the plain English of this sacred book. We make this remark in allusion to certain ones who have, in the course of human events come out into the world as spiritual witnesses, without due consideration on the subject of *correct reading and spelling* as connected with public speaking, especially when the literal language of the Bible is made a subject of discourse. A few instances where a woful lack of this description is seen, are now in our recollection.

The first is that of an honest but over-zealous soul whose voice was heard years ago somewhere in Grafton county, by one who related the incident. He was very earnestly engaged in a comparison of the two dispensations; that of the law and of the gospel. In the course of his remarks he alluded to the passage in Exodus 35: 23, where 'red skins of rams and badger's skins' are mentioned as 'offerings under the law, according to the direction of Moses. Now it so happened by a strange perversion of sight or memory, that the meaning of the subject was conveyed in this wise:—The gospel is to be considered as a better dispensation than the law, because, under the former, *beggar's skins dyed red*, were used as *coverings* for the tabernacle, thereby rendering it desperate for those who were so unfortunate as to belong to this race of beings! Under the gospel, however, *beggars* were free to remain alive in possession of that most useful appendage—the skin! Now do not wonder, kind reader; all this was through a mistake in reading—'beggar' was taken for *badger*, and 'coverings' for *offerings*.

No less unfortunate in illustration was another, who took for his text what he intended should be Matt. 16: 19, 'Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven;' but his utterance of the passage ran like this—'Whatsoever ye shall *find* on earth shall be *found* in heaven; and whatsoever ye shall *lose* on earth shall be *lost* in heaven!' So after certain introductory remarks he took the following positions as the subject of harangue; 1st. His language was addressed to all gospel ministers. 2. Gospel ministers *found christians* on earth, consequently, such would be found in heaven. 3.—These ministers *lost* sinners while they labored on earth, or in other words, failed to win them to

the fold of the gospel, consequently, sinners would be lost in heaven. His discourse hobbled onward with tolerable speed till he came to the last particular—when it seemed to occur to him as a strange idea that sinners should get into heaven and then be *lost* there! The more he attempted to explain, the worse it grew, until *losing himself* in the perplexity of the subject, he pronounced a welcome *amen*. Whether he was ever afterwards known to read this passage correctly, my informant saith not.

Another of equal zeal, but more perseverance, must needs take it upon him to lift his 'warning voice' against *learned ministers*. A learned ministry, he contended, was not only dangerous to vital religion, but unscriptural. To prove this he referred to the Apostle Paul, the great teacher of the Gentiles whom he asserted to be a poor unlettered country boy, whose birth place and residence was at the *foot of Gamboil-hill* somewhere near Jerusalem! After sundry attempts to describe this desolate spot, without once thinking that his idea was drawn from the 'feet of Gamaliel,' he proceeded in a similar description of the other Apostles! Had he possessed half as much plain Bible knowledge as 'confidence in speech,' his illustrations, forsooth, might have been less pretending and more reasonable.

Preachers of this description, it is true, are more scarce among us at the present period of scriptural inquiry and knowledge than in times past; but it is nothing improbable that instances may be found where assertions equally unwarrantable are made by professed teachers of the gospel, and palmed off 'with a great noise' as the positive declarations of scripture. That such have an unquestionable right to preach or declaim, no one can deny, but then for the honor of christianity it should be—to the bare walls. However wide may be their difference in ability and qualifications, gospel preachers should ever strive to feed their hearers with *knowledge and understanding*.

We had almost forgotten another instance. It was that of a preacher who had much to say in his harangue of the banishment of John the Revelator to the 'Oil of Pains!' Poor man! he was one of the foolish virgins whose lamp had gone out. He needed *oil* himself. We presume however that he is now a Methodist circuit preacher somewhere—seeking to *burn* himself into fame! May be he will—may be not.

But hold—another yet has come under our eye. It is from the 'Knickerbocker.' The writer is giving a description of a Camp Meeting in the West, where a poor dolt arose with the intention of preaching. Hear the description. 'When the hymn was finished, one of those dull souls arose, of whom not a few may be found in all persuasions, who seem ordained of heaven to make their audiences literal specimens of self-denial, by listening to their lucubrations. He drewled out his rapid sentences in the worst and weakest taste. His text was from the parable of the Rich Man and Lazarus. In describing the beggar at the gate of Dives (so beautifully depicted by David Teniers, in his *Mauvais Riche*) he said, it was wonderful that the mendicant should have chosen such a position: 'for,' said he logically, 'provisions in them days was sumptuous and plenty. Even the beggars got a good living—and Lazarus, no

doubt of it liked his place. Individuals of his calling didn't then get from rich men's tables, as they do now, little bits of bread, and tatur, and pork, and pickle; no, my hearers, they got great plates of pie, and such things. Hence we view, that Lazarus was in danger when surrounded with dogs, that might have stolen half his victuals!

We shall add no more just now; and what we have said we desire to be taken in good part. Our ideas of propriety can never be reconciled to this false pretension which we have so long witnessed in these mistaken zealots who have missed their calling. We know the religious world has suffered—we fear it may yet suffer by them; and as an ignorant opposer once said of the truth of Universalism so say we as we mean—'we hope for better things.'

Star & Uni.

NOTES ON THE SCRIPTURES.

'It is a fearful thing to fall into the hands of the living God.'—Heb. x. 31.

This text is worthy of very serious consideration. I apprehend it has often been misinterpreted, and misused, to the injury of mankind. On the one hand, some have insisted that the Apostle had particular reference to the affairs of the future life, intending to be understood that it is a fearful thing for the disembodied spirit to fall into the hands of the God and judge of all men. In this sense it has been used to alarm men, and to induce them to perform some work which might secure the friendship of God, and thus diminish the danger of falling into his hands.—And hence, thus interpreted, it has had its full share of influence in producing the fearful amount of melancholy, despair, insanity, and suicide, which is chargeable to the account of false interpretations and false applications of the scriptures. On the other hand, some appear to have gone to the contrary extreme. They have said that we are always in the hands of God; that we have suffered no harm thus far; and that there is no just reason to apprehend any particular danger from falling into his hands, if indeed we can be in his hands in any greater degree than we are now. In this manner the Apostle's language seems to be divested of all its force, and very nearly, or entirely, of all its sense.

From the context, there can be no reasonable doubt that by falling into the hands of the living God, the Apostle intended the becoming subject to the punishment which he will inflict upon transgressors; for of such punishment he very plainly speaks. And as God will reward every man according to his deeds, the more aggravated a man's sins may be, the more fearful is it for him to endure the punishment. There are many reasons for believing that the particular instance of God's judgment upon transgressors, to which the Apostle refers, was that which Jesus predicted in Matt. xxiv. It was indeed a fearful thing to be a partaker of the trials and afflictions, and distresses of that period. When the righteous were scarcely saved, a terrible calamity fell on the ungodly. Instead of showing the proof that the Apostle had special reference to this period, in my own language, I shall quote the remarks of two Commentators, who firmly believed the doctrine of future endless misery, but who evidently discovered no proof of it in this passage. All their prejudices would have induced them to apply the text to the future life. But the evidence in this case was so plain, that they could not resist it. Accordingly they

apply it wholly to an instance of God's righteous judgment upon the ungodly in this world, which was fearful and grievous to be borne.

Dr. Hammond, in a note of some length, shows very clearly that by 'the day approaching,' verse 15, the Apostle had reference to the approaching destruction of the city, and temple, and nation, of the Jews. He continues thus:—'And that this phrase should thus signify, will not be strange, when it is considered that in all languages and idioms, the word day signifies judgment here on earth. So 1 Cor. iii. 13, the day shall declare, that is, the judgment or trial; and man's day, 1 Cor. iv. 2, that is, the judgment of men.—That this is the meaning of this place, will appear by the scope of the place, which is to comfort those which were ready to fall off from Christianity, upon the continued persecutions of the Christians by the Jews, among whom these Hebrew Christians lived, as will appear in the story, Acts xi. 19, and 1 Thess. ii. 14, the approach of whose destruction must consequently be matter of comfort to them that had suffered long, and so of keeping them from falling away. And secondly, it will appear by the plain words that follow to this very purpose, to sustain their patience, verse 37, *yet a little while and he that cometh*, that is, Christ, who hath promised to come to their punishment and your relief, *will come* (and that notes this particular, the destruction of the Jews, which is called his coming, Matt. xxiv.) *and he will not tarry*, that notes the approach of that day.—And to this purpose, to confirm men in patient expectation of this, without disheartening by the delay, follow all those examples of faith, chap. xi. in which it appears that many depended by faith on performances of promises to their posterity, which were never performed to themselves personally, and so might very well fortify the Hebrews for an expectation of a far shorter time, it being now very near at hand.—The same is expressed when it draws nigher at hand, by the last hour. 1 John ii. 18.' *Annot. in loc.*

To the same effect is the following language of Whitty:—'The day approaching, verse 25, that is, the day of the Lord's coming to destroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying the Messiah, styled by St. Luke; the days of vengeance, chap. xxi. 22. The day of the Lord's coming who can bear? saith the proph. Malachi iii. 2; the day burning like an oven: the day coming that shall so burn up them that do wickedly as not to leave them root or branch, Malachi iv. 1; the day of the Lord drawing near, when all the inhabitants of the land shall tremble, Joel ii. 1: the great and terrible day of the Lord, verses 11. 31, the day of the son of man. That this is the meaning of the place, will appear from the scope of the Apostle, which is to terrify them he writes to, by the consideration of that dreadful day of vengeance, threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from verse 26, to verse 31. *Annot. in loc.*

So much may suffice in regard to the particular instance of God's administration of justice referred to by the Apostle in the text. But then, as I before observed, we are to remember that what was true of these ungodly Jews, in a peculiar degree, is also true of all other transgressors in proportion to the enormity of their sins. And as often as they endure punishment

for their transgressions, and more especially when any signal punishment is executed upon them, they, as well as the Jews, may be said to 'fall into the hands of the living God.' And it is truly a fearful thing to experience the just reward of our iniquities. Although we may hide our sins from men, we cannot conceal them from God. His justice will most assuredly recompense us according to our several deserts; and although their result may be profitable, yet such chastisements for the present are not joyous but grievous.

But we are also to remember that it is more safe, and consequently less fearful, to fall into the hands of God than to fall into the hands of men. See 2 Sam. xxiv. 14. The reason is, the mercies of God are great, over all his works; while compared with his, even the tender mercies of men are cruelty. We may be certain that while God executes justice upon us, he will so execute it as to accomplish his merciful design of turning us away from our iniquities, making us partakers of holiness, and causing us to enjoy the peaceable fruit of righteousness. So that although the divine judgments seem fearful, when viewed alone, yet when considered in connexion with the effect they are designed to produce, they lose much of their dreadfulness and appear to be displays of mercy instead of anger and wrath. Let us therefore neither despise the chastening of the Lord, nor faint when we are rebuked by him. Heb. xii. 5—11

Trumpet.

To an unbeliever.

The world must have existed from eternity—without beginning; or it must have begun to exist by chance or by design. One of these three propositions must be true. Let us examine them. Do you accept of the first proposition? and will you say the world has always existed? Then you are bound to withdraw your objections to a belief in the existence of God, arising from the fact that you cannot account for the existence of an uncreated being. For certainly, it is more reasonable to allow the self-existence of an intelligent Being, than the uncaused and unbeginning existence of a thing. But you will not thus consent to be driven to withdraw your principal objection against the existence of God; rather than do this, you will be disposed to admit that the world could not have existed from eternity.—This Mr. Kneeland admits. He allows that the world must have had a beginning. It is now old, he says, and cannot produce men like vegetables, as it did in the days of its young maturity and vigor. Consequently, it must once have been in a state of infancy—nay of non-existence. Indeed there are thousands of indications that the world grows old and tends to decay. What may have an end, must have a beginning. You will not, therefore, accept of the first proposition.

Will you say, then, that the world exists by chance? You would not talk so idly upon any other subject. If you were walking along one of our streets, and I should tell you—that stock of brick buildings, with all the pieces of burnt clay systematically placed, arose up from the earth by chance, that it was partitioned and finished into stores, with chimneys, windows, shutters, shelves, drawers, paints, &c., by chance, would you think I talked like a reasonable man or philosopher? Would you, in short, believe one word I said? Certainly not

—you would think me joking or believe me a fool, or an insane man. Well, my friend, when you tell me, that the world in which we live, and all the races of creatures which inhabit it, came by chance, you compel me to think of you much as you certainly would think of me in the former case. Do you ask why? because, the world in which we live, with all the provision which we find in it, suited to the wants of every living thing that inhabits it,—the formation of human, animal, vegetable and mineral bodies, so exactly adapted to the varied wants of each, furnish a thousand times as much and clearer evidence, that they are all the creatures of design, than you can give why that block of stones did not arise by chance. The second proposition, therefore, cannot be true.

What then remains? Why, the third proposition only—and one of the three must be true. The two first being found unreasonable, we are obliged to accept the last, viz., that the world must have come into existence by design. And if it exists by design, it must have a designer, and that designer we call God. So, there must be a God. And as great power was necessary to create and sustain the world; as great wisdom also was necessary to adjust every thing as we find it adjusted; and as benevolence appears in every design of the Supreme Artificer, we infer his attribute—viz. infinite Power, Wisdom and Goodness.

Does not christianity teach all this? Then it teaches the truth—so far at least. So far at least, then Christianity is entitled to be considered true. And if true so far, it is true in the great essentials which should entitle all its revelations—(if they all agree with this truth—as I shall show they do,) to your and my rational credit. But more of this hereafter. I have dropped this only as a hint for your reflection.

A word or two more. You are perplexed to account for the existence of God. Very well, no one can account for it. From the very nature of the subject, his existence must be above the comprehension of such ignorant beings as we are. What then?—will you absolutely deny his existence—of which there are lucid, intelligible overwhelming proofs—merely because you cannot comprehend the existence of an Infinite Cause? Will you believe nothing which you cannot comprehend? You recollect I suggested something a fortnight ago about the magnetic power, the power of gravitation, the centripetal and centrifugal powers, electricity, &c. Can you comprehend either of these powers? Certainly not—and yet you do not deny the existence of such powers. Be consistent, my friend, I conjure you; and consistency will yet compel you to be a christian—that is to say, a true hearted Universalist.—Banner.

RELIGION IS LOVE.

Religion is the exercise of love in the heart—so that it shall have dominion over the whole man. 'The law of heaven is love;' and he who has this love shed abroad in his heart will find the effects of genuine revival within. No matter in what denomination he may be found—or whether he belongs to none whatever. No matter whether he be in a crowded popular assembly where a privileged community meet to worship God in a splendid temple—or in the solitary valley—on the misty mountain top, or by the winding stream,—

'In the cold waste or in the city full.'

It is the same. Love is always working good—and always will be. It is an active, warming, energetic, glorious and heavenly principle. It will triumph over all that opposes it—and bring every intelligent creature of the Most High to glorify God and enjoy him for ever.' The Lord by his spirit lead us into the enjoyment of this religion continually—the religion of Jesus, who loved the world and gave himself for it—and who requires this same trait in all who profess to be his followers here below.

THE RESURRECTION STATE.

Original.

Whether the present and future life of man, have an intimate connexion with each other, so that actions here performed, will there continue to yield their influence, is a question yet unsettled. Those who connect the present and future together, may be divided into two classes. The first, hold that our actions, *all*, (whether good or evil) are to be rewarded in the world to come. The second class hold that only our *good* deeds, will carry their influence beyond the grave. The sentiments of the latter verge towards those of the former, in that they argue, that no man will be sent to a state of 'positive misery,' hereafter, yet each will experience a lack of enjoyment, exactly proportioned to his deficiency in moral improvement in the present state. With the opinions of the first class I will not particularly meddle in the present article;—my business shall be to take notice of the latter only. The plain question, before us, then is,—will our good deeds, performed while in the flesh, add anything to the sum of that bliss which God has revealed, as his own blessed gift?

1. I will note the arguments usually brought forward to sustain the affirmative.

In the first place, it is said that the principles of analogy favor this opinion. And yet, in defining analogy, we are told it signifies 'the resemblance between two distinct objects.' Now if these 'discreet theologians' can tell, from the appearance and properties of an object to-day, what will be the appearance and properties of an object to-morrow, which is 'entirely distinct' from it, then they will illustrate to some profit, their favorite position, concerning what analogy will prove. If this be the meaning of *analogy*, then the old hackneyed saying—'as a tree falls &c.' is not without some force and propriety. Now I would respectfully suggest to the objector, whether it would not be better, first, to *prove the resemblance*, by testimony adequate to the purpose in my humble opinion, analogy cannot be brought to bear in the light of *proof* upon any question whatever, and they who use it for this purpose, take for granted, the very thing I want them to prove. If analogy is founded on the existence and resemblance of 'two distinct objects,' then, before we can talk of analogy at all, we must prove the existence and resemblance of such objects.

Now if we raise an objection to the proposition before us, saying, that this principle, carried out, would allow us to argue that the same causes which here exist to torment us and produce 'positive misery,' may exist hereafter to the same effect, we are told in reply, that the 'resurrection and other circumstances combined,' will effect a

change. (I should like to be informed, what 'circumstances are combined,' with the resurrection, except its effect—to make men 'equal to the angels, of God.' In what respect, then shall we be changed? The reply is,—'there will be a change of circumstances, and of 'the natural constitution of man.' A little explanation of the phrase—'natural constitution,' would perhaps enable me to discover consistency between this declaration and some others from the same source. If men, (as some think) do not differ from angels 'in the nature of their intellectual and moral capacities,' then the nature of those capacities needs no change. (How then, can the 'natural constitution' be changed?)

It has been inferred from thence, that, the expansion and improvement of man's moral and intellectual powers, will render him equal to angels, and the child of God. And on the strength of this position, it is further contended, that our present improvements give us so much advantage, when we commence our future being.

But on this subject, Paul seems to say—'we brought nothing into this world, and it is certain we can carry nothing out.' 1 Tim. vi. 7. Will my opposer say, contrary to this, that he can 'carry out' his *improvements*? Again; if man's future bliss and approximation to the divine Being, are synonymous, and these are connected with his present doings, I see no way to avoid the doctrine of endless rewards.

Furthermore;—We are informed of 'another consideration,' to be taken up, in respect to the evils and sufferings of the present life. We are assured, that when the 'resurrection dawns upon the children of men,' they will have a clear view of 'past life'—see its end and object, and 'knowing this, they will see that the whole, even in *each individual case*, is overruled for good, and that what is past, is made to promote and perfect that happiness for which we sought.' To all this I respond—Amen.

But how does this agree with the opinion by some entertained, that lack of improvement here, will produce a proportionate reduction of happiness throughout eternity? Is this overruling evil for good? Can there be real good, in the endless destitution of that measure of happiness, of which our original natures were susceptible? If, between my neighbor and me, an eternal difference obtains, because he has done more good than I have, it is impossible for me to perceive that my cup can ever be full. And yet, I am told that 'each will enjoy a fulness of the gospel of Christ!'

If I understand the arguments sometimes adduced on this subject, it is contended that transgression renders a man less capable of enjoyment, hereafter. If this be true, then Satan has inflicted a wound on the works of God, that time and eternity united, cannot heal! But if it be *not* true, then it appears to me, that the argument for future happiness founded on present improvement, falls to the ground.

Before closing this article, I should like to ask the objector a few questions. I have already propounded some, which for reasons best known to yourself, you have not answered. Supposing, however, that you have forgotten, I will repeat in

substance. 1. Where in the scale of 'moral susceptibility' will the idiot stand, in the resurrection? What change will he experience? 2. If a man live fifty years—devotes the first twenty five to virtue and religion, the remaining, to crime, where in your scale will he stand? 3. If his case be reversed, what will be the effect?

J. B.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 24, 1835.

EFFECT OF PREACHING.—Our attention has been called to this subject by the perusal of an account given by the Rev Mr. Reed of the effect of his preaching, at a camp meeting in one of the Southern States. The aforesaid Mr. Reed in company with a Mr. Matheson were sent out in the year 1834 by the Congregational Union of England and Wales, to visit the American Churches. Since their return, they have published an account of their visit, and the article below is an extract from that work.—While in Virginia the Rev. Mr. Reed was invited to attend a camp meeting, held by the Baptists, several days in succession. On the last day he was invited to preach which it seems he accepted after some hesitation. The following is his own account of his preaching and its effects.

'At eleven o'clock the service began. I took my place upon the stand; it was quite full. The seats, and avenues to them, people were standing, and for the sake of being within hearing were contented to stand. It was evident that rumor had gone abroad, and that an expectation had been created, that a stranger would preach this morning, for there was a great influx of people, and of the most respectable class which this country furnishes. There were not less than 1500 persons assembled. Mr. Taylor offered a fervent prayer. It remained for me to preach. I can only say that I did so with earnestness and freedom. I soon felt that I had the attention and confidence of the audience, and this gave me confidence. I took care in pressing, as my subject allowed, to withdraw my sanction from any thing noisy and exclamatory, and there was a growing attention and stillness over the congregation.—The closing statements and appeals, were evidently falling on the conscience and heart, with still advancing power. The people generally leaned forward to catch what was said. Many rose from their seats, and many stirred with grief, sunk down, as if to hide themselves from observation; but all was perfectly still. Silently the tear fell, and silently the sinner shuddered. I ceased. Nobody moved. I looked around to the ministers for some one to give out a hymn. No one looked at me—no one moved. Every moment, the silence, the stillness became more solemn and overpowering. Now, here and there might be heard suppressed sobbings arising on the silence. But it could be suppressed no longer—the fountains of feeling were burst open and ONE UNIVERSAL WAIL, sprang from the people and ministers, while the whole mass sunk down on their knees, as if imploring some one to pray. I stood resting on the desk, overwhelmed like the people. The presiding pastor arose and throwing his arms around my neck, exclaimed, "pray brother pray." I fear many of them of my charge will be found on the left hand of the Judge. Oh! brother pray for us! and then he cast himself on the floor with his brethren to join in the prayer. But I could not pray. I must have been more or less than a man to have uttered a prayer at that moment! Nor was it necessary. All, in that hour, were intercessors with God, with tears, and groans unutterable.'

This kind reader is an account of a sermon and its effects, upon the people. Authentic, we suppose

we must regard it. Albeit, we do not say that the gentleman may have stretched the canvass a little, in order to let the world know, that he is a spiritual Boanarges, who can thunder at his will, and prostrate 1500 people at the sound of his voice; but we take it for granted that the thing happened just as his Reverence has described it. We beg our readers however, to pause and inquire whether such effects as these are recorded, as following the preaching of Jesus and his disciples? When they preached, was it known that a universal wail, rose from their hearers? We ask you reader to peruse the close of that account once more, and then read the following from Scripture.

'And he came to Nazareth where he had been brought up; and as his custom was, he went into the Synagogue, on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it is written: The spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue, were fastened upon him; and he began to say unto them, this day is this Scripture fulfilled in your ears. And all bare him witness and wondered at the gracious words that proceeded out of his mouth.' See Luke iv. 16—22.

'Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto the things which Philip spoke, hearing and seeing the miracles that he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them, and many taken with palsies and that were lame; were healed. AND THERE WAS GREAT JOY IN THAT CITY.' See Acts viii. 5—8.

Reader, we beg of you, do not pass this matter over hastily. We ask you to compare these accounts of the preaching of Jesus and his apostle, and the effect, with the account given by this Rev. Divine of his preaching and its effects. Do you hear any thing of a 'universal wail' produced by the preaching of the gospel by its founder? No. But you hear of 'great joy' and 'wonder' at the *gracious* word, and if there was nothing else on earth, the widely different effect of preaching in those days, would be enough to convince every man not absolutely blind with prejudice that there is something 'rotten in Denmark.' One or two conclusions and we close this article, but we beseech the reader, not to close his reflections. The word 'gospel' means 'good news.' Can that be gospel which causes such misery? But to our conclusions.

1. We conclude that the above Rev. Mr. Reed is not a gospel preacher; or at least that he preached no gospel on the above occasion. We care not how much he may talk or profess, we do know that the man who causes, a 'universal wail' to rise from his congregation, does not preach gospel. Like produce like, and as the effect of the sermon was 'wailing' we conclude, that the sermon itself must have more nearly resembled the wailings of the damned in the fabled gulf than the songs and messages of angels.

2. We conclude that the people had much more confidence in the preacher than they had in their God.

He says, he 'felt that he had the confidence of the people.' We remember one of old who had the

'confidence of the people.' 'He went and stood in the gate, and by his fair speeches stole away the hearts of the people' from their allegiance to their rightful king, his father.' His name was Absalom. Let Mr. R. be admonished by the fate of this young man. Let him know, and let the people know; what we know, and God knows, that the pretensions of every man who plants himself at the gate of the Lords house, and seeks to steal away the hearts of the people, by professing more love for them he is willing to ascribe to his God; are as heartless and hollow, as were the 'fair speeches' of Absalom.—Further the deponent saith not.

I. D. W.

EXPERIENCE WORKETH HOPE.—Thus said the great apostle to the Gentiles, who had labored long and faithfully in the ministry of the reconciliation. Had his experience been marked less strongly with adversity there would be no difficulty in perceiving how it could work hope. When a child for a course of years has experienced the kindness of parental affection, that experience is well calculated to work hope in the future care and kindness of the parent. So if we contemplate human life only in its sunny aspect, and the government of God only as it is seen in the undisguised blessings that flow from his hand, it is an easy matter to see how experience of this kind can work hope. But when we remember that there is another side to this picture, that human life is at best but a checkered scene of good, and ill, of alternate light and shade, joy and sorrow; and when we fix our attention upon its dark shades, and some dreary shadowings, it appears not so easy to perceive how its experience can work hope. It should be remarked that the experience of Paul was had in the school of affliction. He had walked through the deep waters of adversity, and his experience was in the midst of revilings, and buffetings, scourgings and imprisonments, persecutions and tribulations not a few. How could such an experience as this work hope? We answer. In all these afflictions he had sustained and supported, and out of them he had been delivered by the kindness of God. It has been well remarked that we never know our friends until they have been tried. So we may say in truth, that man never can know the sustaining and supporting power of the gospel of Christ, and the faithfulness of God, until affliction teaches us the lesson. Down in the low vale of adversity, we learn that God is in deed and in truth what he is declared to be, 'a very present help in every time of trouble,' and we come up out of the valley, with an experience which bids us hope in his mercy forever.

Paul had seen sorrow in its darkest aspect. In the midst of perils by land and by sea, in perils among the Jews and robbers, and false brethren he made his way onward, through the deepest shades of tribulation. But to use his own strong and emphatic language, 'the Lord delivered him out of them all,' and this experience bade him hope that he would continue his protector and his friend, never to leave or forsake him. He had learned from experience, that there are no skies so dark, or clouds of adversity so dense as to be wholly impervious to the light of God's countenance. Hence came hope that the same God who had faithfully stood by him in six troubles, in seven would not forsake him. He would look to the future, dark and dreary, and portentous as it might be, and in its deepest gloom some star of hope lighted by the experience of the past would

catch his eager eye and enable him to 'put a cheerful courage on.' So then the reader can see that even experience of tribulation can work hope.

Take an illustration. Mark the gallant ship tossed upon the bosom of the mighty deep! The storm rages, and the tempest howls. The tall mast is bending before the sweeping wind, and the waters yawn for a victim, as old ocean from beneath heaves her boisterous flood. See the passenger, who for the first time witnesses the terrors of the sea! Despair has settled upon his countenance. He bids a silent adieu to an absent wife and children, commits his spirit to God, and expects the next surge, will send him food for the green monsters of the deep. But mark the hardy son of Neptune—the care worn veteran of the waters. Calm and tranquil he stands, and holds the helm with an unshaken nerve, hope beaming from his eye, that smoother seas and fairer skies, will come, and propitious gales waft him to the haven at last. But whence cometh this hope?—It cometh from experience, and that too of adversity. He has braved many a tempest and many a storm. His weather beaten head has often been pelted by the tempest, and as often has God delivered him.—From this experience cometh hope, that the same power which has hitherto shielded him will still be his comfort and stay.

Thus it is with the mariner upon the ocean of human life. Let the tempest of sorrow, and the floods of tribulation come, once and again, and still again, upon him, and he learns from experience, that the shield and the buckler of the Almighty, are able to guard him; and hence cometh hope, that though he walk through the valley of the shadow of death, the rod and the staff of his father, will guide him and support him.

'Experience worketh hope.' Happy, thrice happy is that man, whose mind enlightened by the gospel of Christ, can take a stand upon an eminence above the turmoils and troubles of life, and surveying the past with all its sorrows and joys gather laurels of hope, not only from the green fields of prosperity, but also from the dark waters of tribulation. Reader, the Lord give thee wisdom to draw hope from experience.

I. D. W.

REMOVALS.—Br. Wm. Bell, formerly the Editor and publisher of the Watchman, has accepted a call to settle with the Universalist Society of Lansingburgh, N. Y. as their pastor. He requests all papers designed for him directed to that place. May the union thus formed be advantageous to pastor and people, and the blessings of God in rich abundance flow to both.

Br. Jacob L. Watson, has removed from Montpelier to Glover, Vt., and requests all letters and papers designed for him to be directed to that place.

POST MASTERS.—Some of our subscribers in Charleton, N. Y. and its vicinity complain that they do not receive their papers regularly, & even that they fail of receiving them at all. We can only say that the fault is not with us. The papers for that place and all other places in this state are mailed in this city [Albany] regularly, under our own eye, so that we cannot be mistaken. They are mailed generally on Friday and never later than Saturday. We wish the Post Masters, a little west of this would look to this matter. We beg them to understand that there is no Abolition or incendiary matter in our paper, and

hence that there is no particular necessity of its being detained.

While we think of it, some of our subscribers have been charged more than legal postage. Our subscribers in this State have their papers mailed in this city [Albany] and the postage can in no case be more than one cent per copy. Whatsoever is charged more than this cometh of evil and should be resisted.

I. D. W.

MINUTES

Of the proceedings of the Connecticut State Convention of Universalists, for 1835.

The Connecticut Convention of Universalists met according to adjournment, at Barkhamsted, Oct. 14th, 1835, and organized the Council by appointing Hon. LEVI BARNES of Berlin, *Moderator*, and Br. J. SHRIGLEY, *Clerk*.

1. The Committee of the first Universalist Society in Barkhamsted was appointed a Committee for the arrangement of public services.

2. Appointed Brs. A. Moore, Geo. Lee, and R. O. Williams a committee on fellowship and ordination.

3. *Resolved*, That the following persons be, and hereby are appointed a delegation to represent this Convention in the United States Convention at its next annual session to be held in the city of New York, in September 1836; viz:—Brs. Asher Moore, J. H. Willis, R. O. Williams and W. A. Stickney, *ministers*—and Brs. Jesse Whiting, Darien; William Wood, Somers; Lorain Giddings, Barkhamsted; S. K. Smith, New London; Aaron Dean, North Stamford; and Orrin Beckley, Berlin *laymen*.

4. *Resolved*, That the members of the aforementioned delegation, in case of their inability to attend, be authorized to appoint substitutes who will represent this body in the Council of the General Convention of the United States.

5. Whereas the interest and advancement of our denomination within the limits of this State seem to require a more frequent meeting of Associations and Conventions, for the double purpose of giving the different societies, scattered abroad throughout the state, a more favorable opportunity of enjoying a full representation in our ecclesiastical councils; and of throwing the light of the gospel into those places which now remain in comparative darkness—and whereas it seems proper that this Convention should be organized on a somewhat different basis, to consist of a delegation, not of societies, but of Associations in which Societies are represented;—therefore

1. *Resolved*, That we recommend the organization of two new Associations in addition to the one now in existence in this state, for the purpose of more frequent intercourse and intercommunication of brethren in different parts of the state.

2. *Resolved*, That the State be divided into three Associations—the first, to comprise the Counties of Hartford and Litchfield; the second, to comprise the counties of Tolland, Windham and New-London; and the third, to comprise the Counties of Middlesex, New Haven and Fairfield.

3. *Resolved*, That we recommend an alteration of the Constitution of the Connecticut Association so that this body may embrace one only of the districts above named.

4. *Resolved*, That the brethren in different sections of the State be requested to meet at such times and such places as may be, by them, designated, for the purpose of organizing the two Associations above recommended.

6. Whereas, this Convention at its last annual session suspended Mr. Robert Smith from the fellowship of the denomination and requested him to appear at this time and answer to the charges made against him; and whereas, we have been informed that business of importance

has prevented the said Mr. Smith from being here present—therefore

Resolved—That we defer acting in regard to his case until the next session of this body.

7. Whereas the doctrine of Universalism is identified with temperance 'in all things'; Therefore, *Resolved*, that we will use all *temperate* means to suppress the use of ardent spirit as a drink.

8. The committee on fellowship and ordination reported in favor of conferring ordination on Br. James Shrigley. Accepted.

9. The 'first Universalist Society in Monroe'; and also, the 'first Universalist Society in Stratford,' were received into the fellowship of this Convention.

10. *Resolved*, That the thanks of this Convention be presented to Br. W. A. Stickney for his occasional Sermon, and that a copy be requested for publication.

11. Appointed Br. John H. Willis to deliver the occasional Sermon at the next session of this body, and Br. Asher Moore as substitute.

12. Br. M. H. Smith, the former standing Clerk, having removed out of the State, Br. Asher Moore was appointed Standing Clerk of this Convention.

13. *Resolved*, That when this Convention adjourns it shall adjourn to meet in Killingworth, on the 2d Wednesday and following Thursday in October, 1836.

14. Appointed Br. J. Shrigley to prepare the Minutes of the doings of this body for publication and accompany them with a Circular.

After uniting in prayer with Br. N. Dodge the Convention adjourned.

LEVI BARNES, Moderator.

JAMES SHRIGLEY, Clerk.

ORDER OF PUBLIC EXERCISES.

Wednesday Morning.—Prayer by J. H. Willis.

Sermon by Br. F. Hitchcock. Text, Luke 15; 11—32. Prayer by Br. J. Shrigley.

Afternoon.—Prayer by Br. Chas. Spear.

Sermon (occasional) by Br. W. A. Stickney. Text, Philip 3, 7, 8.

Prayer by Br. A. Moore.

Evening.—Prayer by Br. N. Dodge.

Sermon, by Br. N. Dodge. Text, Romans 8, 26, 28.

Prayer by Br. A. Moore.

Thursday Morning.—Prayer by Br. R. O. Williams.

Sermon by Br. J. H. Willis, Text, Gal. 5, 22, 23.

Prayer by Br. F. Hitchcock.

Afternoon.—Ordaining Services—Reading select Scripture by Br. W. A. Stickney.

Prayer by Br. M. B. Newell,

Sermon by Br. R. O. Williams. Ezekel 44, 23.

Ordaining Prayer by Br. Chas. Spear.

Delivery of the Scriptures and charge, by Br. J. H. Willis.

Right hand of fellowship by Br. A. Moore.

Concluding Prayer by Br. N. Dodge.

Benediction by Br. J. Shrigley.

Evening.—Prayer by Br. W. A. Stickney.

Sermon by Br. A. Moore. Text Psalm 73, 21.

Prayer by Br. R. O. Williams.

MINISTERING BROTHERN PRESENT.

N. Dodge and A. Moore, New London. J. H. Willis, Stafford. F. Hitchcock, Stratford. W. A. Stickney, Berlin. A. B. Manley, Norfolk. M. B. Newell, Schock. N. Y. R. O. Williams and J. Shrigley, Hartford. Chas. Spear, Springfield, Mass.

LAY DELEGATES.

George Lee & Truman Allen, Granby. Hon. Levi Barnes & Orrin Beckley Esq., Berlin. Edmund Monson & Lorenzo Stephens, Barkhamsted.

CIRCULAR LETTER.

The Connecticut Convention of Universalists sendeth salutations of grace, mercy, and peace, to all

the brethren of like precious faith scattered abroad throughout the kingdoms of this world.

Dearlly beloved—We have been permitted to meet in annual session once more—to take each other by the hand and to enjoy sweet communion together. God has truly blessed our labors since the last session of our body. Many a desert is now made to rejoice and blossom as the rose. The weak have been strengthened by the promises which were made to our fathers—the eyes of the blind have been opened, and the ears of many who were once deaf, are now unstopped. How powerfully applies to us the language of Isaiah—‘The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.’

By reference to our minutes it will be perceived that the council recommended the organization of two new Associations in addition to the one now in existence within the limits of this State. The first to comprise the Counties of Hartford and Litchfield, and the second to comprise the Counties of Tolland, Windham and New London, and the third to comprise the counties of Middlesex, New Haven and Fairfield. Hitherto we have had a very imperfect system of organization in this State. Delegates to attend both the Association and Convention have been chosen in the same way; and an equal number has been chosen to attend each, and we have seldom had a full delegation. It was to obviate this difficulty and several others that might be named, that induced the members of the council to recommend the formation of more associations. If the plan, proposed in council but not fully expressed in the resolutions, is carried into successful operation, Societies will not be under the necessity of choosing delegates to attend every Association which is held in the State, nor of electing their delegates more than once a year—which can be done at the annual meeting of each Society. It will then be the duty of Societies to elect delegates to attend only the Associations within whose limits they reside, and the duty of such Association to elect its delegates to attend the State Convention. This was one object to be obtained in the formation of new associations. When these regulations are carried into effect, we think we shall have a more perfect organization.

There is too little interest manifested in our societies upon the subject of representing themselves in our Ecclesiastical Councils, and we hope that the project of forming other Associations in different parts of our State, so that the delegates will not have so great a distance to travel, will do away every objection to a full representation.

A resolution touching the practice of wearing mourning apparel was discussed, at some length by the members of the Council, and indefinitely postponed.

The business of the council was conducted with harmony and good feeling, and those measures adopted which, it was thought, would best advance the cause of our Redeemer. The spirit of Universalism was in our midst, and we enjoyed a season of refreshing from the presence of the Lord. Truly it was ‘beautiful upon the Mountains, to hear the gospel of peace.’

The religion of Jesus Christ is onward; our brethren gave us cheering news of the progress of Universalism in different parts of the Lord's heritage.

Brethren of the household of the faith.—Let us go on in the spirit of our Master, conquering and to

conquer, until the knowledge of the Lord shall cover the earth as the waters cover the sea. ‘Fear not,’ is the language of Omnipotence, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the South, keep not back. *God speed the happy day!*

Per order of the Council,

J. SHRIGLEY.

VERMONT CONVENTION.—This body met at Burlington Vt. August 26, 1835. Br. S. C. Loveland was chosen Moderator, and Br. C. Ballou and J. L. Watson Clerks.—Fourteen preachers were present, and Brs. J. Baker, K. Haven, E. Garfield, S. E. Loveland, R. Streeter and J. Smith preached on the occasion.

WHAT MEANETH THIS?—The following language is extracted from a letter published in the Southern Evangelist—addressed to Br. H. F. Stearns and signed by Robert Smith. The allusion may not be generally understood.—The language probably refers to the ‘Ides of October.’—That however has been suffered to pass without his being ‘so circumstanced’ as ‘to confront’ ‘some unprincipled slanderers of the absent.’ Sometimes, when reports are circulating to the disadvantage of an individual, it is very convenient for him to have business at a distance, and be off to attend to it, *even the very day* that he is informed of singular developments that are being made relative to his character; and consequently deprive his ‘murderers of reputation’ of an opportunity to prefer their ‘accusations’ while he is on the spot to confront them.

‘It is easy for these murderers of reputation to distort and misrepresent the conduct of the absent; and magnify their errors or faults, if they have committed any, (and who is infallible and faultless?) but they shrink from the task of meeting the slandered when present or preferring their accusations while he is on the spot to confront them, and very prudently wait until their victim is at a distance, and so circumstanced as to render it impossible for him to defend himself. I calculate that at the proper place, in due season some singular developments touching this last particular will be made; such as will be likely to make both the ears of some unprincipled slanderers of the absent tingle; but ‘in mercy I will not anticipate time.’

PHILADELPHIA DISCUSSION.—The following remarks relative to this popular work are copied from the New York Mirror one of the most popular literary periodicals in the country. The Rural Repository also, a literary paper published at Hudson N. Y. has a similar paragraph in relation to this discussion. It has been noticed by several secular journals in New York, in a manner that cannot fail to secure for it the perusal of many believers in endless misery who would not otherwise examine it.—And when they have so far thrown aside prejudice as to read Universalist works, they have taken one step at least towards becoming believers in the doctrine.

‘Theological discussions, as such matters are ordinarily conducted, when all the human passions are brought into action, and ranor and strife predominate in proportion to the importance of the question at issue, are generally,

worse than profitless, and only tend to the reproach of religion, and the disgrace of the combatants. The *odium theologicum*, or that hatred usually generated by polemical divinity, is proverbial for its intensity, and a melancholy illustration of its venomous influence is but too apparent in every page of history. It is, therefore, with no moderate feelings of satisfaction that we witness a controversy on the most interesting of subjects, conducted in the spirit of meekness and unalloyed courtesy; and we accordingly recommend to the attention of our readers, a neat little volume, just published by Mr. P. Price, and beautifully stereotyped by J. S. Redfield, entitled, ‘A Discussion on the conjoint question: Is the doctrine of endless punishment taught in the Bible? Or does the Bible teach the doctrine of the final holiness and happiness of all mankind? Two more awfully interesting questions than these, can never, under any circumstances, be propounded, and it behooves every one to put the question to his own bosom, and seek for its resolution in the holy Scriptures. How properly and satisfactorily to do this, to know how sects of different opinions construe and apply the same texts, and what conflicting deductions they draw from the same promises and menaces, cannot be better ascertained than by this work, which contains the series of letters in which the question of *Universalism* was discussed between Rev. Dr. Ely, of Philadelphia, and Rev. A. C. Thomas, of the same place. The reader will be pleased with the piety, edified by the charity, and instructed by the learning and research of the Rev. disputants.’

The luxurious live to eat and drink, but the wise and temperate eat and drink to live. *Plutarch.*

Religious Notices.

Br. Asher Moore of New London will preach in the Universalist Church in this place (Hartford) on the 4th Sabbath inst.

Br. R. O. Williams will preach at Hamburg on Saturday evening Oct. 31, and at Millington on Sunday Nov. 1. and in the evening of the same day at such place as the friends may appoint.

Br. J. H. Willis, will preach at Union on the 4th Sabbath in Oct.

Br. J. Shrigley will preach at Durham on Friday evening Oct. 23, and at Killingworth on the 4th Sabbath in Oct.

There will be preaching at Poquonick on the 4th Sabbath inst.

There will be preaching at Barkhamsted on the 4th Sabbath inst.

Br. Fordyce Hitchcock will preach in Cheshire the 4th Sunday in Oct. and a lecture in Meriden at 6 o'clock same day.

Br. James Shrigley will preach at Granby on the 1st Sabbath in Nov.

Br. Shrigley will preach at Broad Brook next Tuesday evening.

Br. J. Shrigley will preach at West Suffield on the 5th Sabbath in Nov.

Br. J. H. Willis preach in Somers on the 1st Sunday in Nov. next, and in the evening of the same day will deliver a lecture in the Methodist meeting house at the centre.

Br. R. O. Williams will preach in Northfield on the 2d Sabbath in Nov.—at Plymouth Hollow on Saturday evening previous—At Broad Brook on the 3d Sabbath and at Dry Brook in the evening of the same day.

POETRY.

The following Hymn was composed for the occasion and sung at the Jubilee in Hartford.

JUBILEE HYMN.

BY MRS. SARAH A. DOWNE.

With glowing hearts, and lips of praise,
Our grateful songs to God we'll raise;
His truth which cleared our mental ray
Now gleams on this auspicious day.

This earth around yon glorious sun
Scarce half a century's course hath run,
Since first our sires, unknown to fame,
Bestow'd on us our once scorn'd name.

The change how great! that little band
Obedient to the Lord's command,
Unharm'd by persecution's lower—
Hath grown in wisdom, strength, and power.

Our Father—let the earth rejoice—
In that dear name join every voice—
The halt, the blind, where'er they're found
And all in sin's dark fetters bound.

Our Father—yes that sacred name
To teach us blest Immanuel came;
To bend the proud and stubborn knee
And set our captive spirits free.

This truth, this heavenly truth doth bless
Like manna in the wilderness;
O! may its peace fill every soul
Till it hath spread from pole to pole.

May Christian grace be ever found
In us who preach glad tidings round:
Oh! Thou! who gav'st this happy day
Still guide us on our gladsome way.

Be with us now, our hearts unite—
Strengthen our hands with Gospel might;
Let every selfish passion flee;
Lord, smile upon our JUBILEE!

Vice and Misery.

We should hardly ever complain of misery were it not for our vicious conduct. We do not mean that our wisdom can foresee, or our prudence avert all the trials incident to humanity. But we mean that nearly all the grief and perplexity with which we are visited, is occasioned by our own folly or that of others. There may be, it is true, some afflictions sent by infinite wisdom for our good—such as would naturally yield the peaceable fruits of righteousness to those who are exercised thereby. But the misery of life rarely proceeds from our Father's chastening hand, or from the effect of such circumstances as his providence would bring upon us, did we follow the teachings of his word. It is, generally speaking, by our imprudence and want of forethought—by our own vices or becoming the dupes of credulity, that we bring upon ourselves the most grievous burdens we are called to bear in the course of our pilgrimage through life. That much misery exists in the world we have no doubt. How can it be otherwise so long as the conduct of man and the laws of nature remain unaltered? We have many melancholy examples to prove that vice and misery are as inseparable as cause and effect. And the consequence of vice and misery are not always confined to the vicious doer. Indeed, more or less innocent persons are generally involved in the consequences of one man's wickedness.—We have seen the family of the drunkard and

the gambler exposed to want and penury, and the orphan children of the suicide, left to the mercy of an unfeeling world. How awfully distressing must be the thought, that we have been the cause of our own misery, and by our example or wicked conduct the disgraceful cause of ruin to the reputation or happiness of others! Why then should we hearken to the temptations of vice, and thus rob ourselves of all peace and happiness, forfeit the respect of our fellow creatures, and bring a lasting disgrace upon all with whom we are connected? We would rather turn unto our Father with full purpose of heart, and by avoiding the snares of the wicked, secure the approbation of a good conscience, the respect of our friends and the smiles of Heaven.

Watchman.

Malign Influence.

'Husband, dear husband,' said the very pious wife of a wealthy merchant, the other day on returning from a shopping expedition.—'Husband, dear husband, I just dropped in at Bliss's this afternoon, and saw the most splendid ottoman there that ever my eyes beheld;—so soft and rich and delicious-looking, I longed to order it home. It would be so nice and pleasant for you to lounge on after you come up from your counting room; don't you think you could afford to let me buy it for you? it's only eighty dollars.'

'Why, my love,' replied the husband, 'we have already as many sofas and ottomans as we can find room for in the house, and I find any of them sufficiently pleasant after a day of industrious application. Besides our furniture has already cost me enough to set one of our boys in business with a larger capital than I had to start with. So that if you can manage to get along without the splendid affair of Budd's, I think prudence dictates that it should be done.'

But he reasoned in vain. His lady had been to him (for all he knew to the contrary) an affectionate and exemplary wife, and was the mother of several children who were jewels above all value in his eyes. She was, besides a pattern of piety and devotion in the service of the thousand religious societies, which call for very liberal annual contributions of time and money from the devout, and her praises were sounded throughout the congregation to which she and her husband belonged, as a woman as nearly faultless as humanity could well attain. It was therefore with but little difficulty that she persuaded her dear, good man, to the purchase of the ottoman, and accordingly, on returning to his home on the following day, he found it paraded in all the 'pride of place' in the parlour.

'Well, my dear,' said he to his much loved wife, 'your ottoman really is splendid enough, and I hope it will add to your convenience and gratification, and to mine, all that you anticipated of it.'

'Why yes, husband, I think it is far superior to Lawyer —'s, or Widow —'s, or Mrs. —'s, and is as elegant and perfect a thing of the kind as can be found in the city; but really, husband, really I don't think I shall derive half so much gratification from its possession, as if our dear, dear Dr. Spring had one just like it!'

And the next day 'dear, dear Dr. Spring,' did have one just like it.—N. Y. Sun.

If the salvation of some is desirable, is not the salvation of all a more desirable object?

Infidelity.

I have wandered among the tombs of such a people. I have wandered through the far famed cemetery that overlooks, from its mournful brow the gay and crowded metropolis of France; but of the many inscriptions upon those tombs, I read scarcely one—I read—to state so striking a fact with numerical exactness, I read not more than four or five inscriptions in the whole Pere La Chaise, which made any consoling reference to a future life. I read, on those cold marble tombs, the lamentations of bereavement, in every affecting variety of phrase. On the tomb of youth, it was written, that 'Its broken hearted parents, who spent their days in tears and their nights in anguish, had laid down here their treasure and their hope.' On the proud mausoleum, where companionship and love had deposited their holy relics, it was constantly written, 'Dear husband inconsolable; His disconsolate wife; A brother left alone and unhappy, has raised this monument: but seldom, so seldom that scarcely ever, did the mournful record close with a word of hope—scarcely at all was it to be read amidst the marble silence of that world of the dead, that there is a life beyond: and that surviving friends hope for a blessed meeting again, where death comes no more.

Oh! death!—dark hour to helpless unbelief! hour to which, in that creed of despair, no hour shall succeed! being's last hour! to whose appalling darkness, even the shadows of an avenging retribution were brightness and relief! death! what art thou to the Christian's assurance? Great hour of answer to life's prayer; great hour that shall break asunder the bond of life's mystery; hour of release from life's burden: hour of re-union with the loved and lost, what mighty hopes hasten to their fulfilment in thee! What longings, what aspirations—breathed in the still night, beneath the silent stars—what dread emotions of curiosity—what deep meditations of joy—what hallowed imaginings of never experienced purity and bliss—what possibilities, shadowing forth unspeakable realities to the soul, all verge to their consummation in thee! Oh! death! the Christian's death!—what art thou but the gate of life, the portal of Heaven, the threshold of eternity!—Dewey's Sermons.

Marriages.

In this city, Mr. Edwin Griswold, to Miss Mary G. Barnard, both of this city.

In the city of New York by the Rev. T. J. Sawyer, Mr. Anthony Rowley and Miss Ann King Gordon.

In West Springfield, Mass. by the Rev. Mr. Palmer, Mr. Roderick Nevers of this city, to Miss Melissa Sikes of the former place.

Deaths.

In this city, on the 13th inst. Mr. Daniel A. Edwards, printer, of Boston, aged 30.

At Ashford, on the 28th Sept. Hannah, aged 21—on the 2d Oct. Perry P. aged 19—on the 6th Oct. Elizabeth, aged 25—all children of Alva Semmons, Esq.

In this city, Oct. 5th, Miss Martha E. Todd, of Hinsdale, N. H. aged 19 years.

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.